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reception for the Single Tax until "the landless industrial class shall be distinctly in the majority." As a possible remedy for the present tendency toward land monopoly, however, the author suggests the fixing of a maximum acreage for wheat farm holdings to be enforced through the taxing power and the exercise of the right of eminent domain.

Dr. Schafer undertakes to vindicate the good name of the people of the Northwest from the charge of undue radicalism in politics. Pointing out that the charge rests chiefly on the so-called "Oregon System" of direct legislation, consisting of the Initiative, the Referendum and the Recall, he calls attention to the fact that these devices have been copied largely in other parts of the country and have even invaded the more conservative East. The tendency of Northwesterners to vote independently of party affiliations is noted by the author, who attributes this characteristic to the high intelligence of the electorate. He cites the example of the Republican State of Oregon choosing two Democratic United States Senators in recent years. Without disputing the claim of exceptional intelligence for the electorate, it may be mentioned that a different explanation of this particular event has been suggested to the reviewer, in that one of the Senators in question is a native of Mississippi and the other was a scion of Southern stock. There is a large element in the Oregon electorate of Southern origin which was captured for the Republican party some years ago by the wool-tariff issue, but which is not entirely forgetful of the claims of its Southern blood.

Readers of the History of the Pacific Northwest will find that the author believes it to be the historian's business to interpret as well as to record the human story; and they will be glad to know that in his new position as Secretary of the Wisconsin Historical Society Dr. Schafer will have opportunity to enrich further the literature of Western history.

JOHN P. O'HARA.

The War with Mexico. By Justin H. Smith. New York: The Macmillan Company, 1919. 2 volumes, pp. 572 and 620.

At last, after seventy-two years' delay, we have a history perhaps, with a few reservations, *the* history of our war with Mexico. For the first time the thrilling story of this far-reaching

enterprise is placed before us not based upon legend or partial accounts, but on a solid foundation of documentary evidence, such as we seldom find supporting an historical narrative. By permission of the Presidents of both Republics engaged in the war, every document in their archives was made available for the purpose of the history. In addition to these vast storehouses of information, there were the archives of Paris, London, and Madrid, that furnished, in the reports of their respective ministers, most important and interesting data. Private collections also, as well as the archives and libraries of a number of historical societies, were ransacked for facts and illustrations not otherwise obtainable. More than 100,000 manuscripts, 1,200 books and pamphlets, and 200 periodicals had to be studied and excerpted to furnish the material for the two volumes.

About one-third of the bulk of this work is made up of the notes and references in confirmation and elucidation of the text. A very complete index renders every fact related immediately available to the student.

This vast apparatus of notes and references may seem but an impedimentum, but it really constitutes the impediments of an expedition of discovery and conquest in the realms of historical truth. Innumerable legends concerning the Mexican War had grown up around the main outstanding facts and it became necessary to clear away a mass of rubbish and tangled weeds before this important event of our history stood revealed in its true form and just proportion.

The mass of detail accumulated is so well ordered that it does not distract, but rather draws on the attention of the reader. The author seems to have had Rochefoucauld's diction before his eyes: "To know things perfectly, we should know them in detail." Every item, however, of detail must be substantiated, to satisfy the historical inquirer. Hence the innumerable references to the original documents and contemporaneous literature, making the account of "The War with Mexico" a critical as well as a narrative history. It was certainly a long and laborious task to gather these source-materials and to sift them and digest them and shape them into such readable form: the very success attained, proves it to have been a labor of love.

The descriptions of the various battles and engagements, from Palo Alto to Molino del Rey, are masterpieces of word-painting, vivid, clear and compelling. The difficulties that nature itself offered to our advance through a country of arid deserts, rugged mountains, and narrow defiles are well brought out. The political by-play, also, in the States as well as in Mexico, is deftly woven into the context. Thus the book is fair to both sides in the conflict; in one particular only is there room for criticism. In treating of the genesis of the war, the author takes occasion to refer to the Catholic Church, the state religion of Mexico, in a disparaging manner. Indeed the difference in religion between the neighboring nations may have given rise to some misunderstandings, but not so much on the Catholic, as on the Protestant side. Mexico did not invade the rights of the United States, but the rebellion of the American immigrants in Texas, which was a province of Mexico, was carried on with the connivance of the Government, and with the open sympathy and support of the people, at least of the Southern States. But this is admitted by the author, and does not fall under criticism. The point to which we refer is the attempt to stigmatize almost the entire Catholic clergy and laity of Mexico as lazy, stupid, and immoral in the broadest degree. It is possible, nay probable, that there were cases of moral delinquency among the priests of Mexico, but to extend these charges against all, or almost all, the clergy of high and low degree, is not fair and is not just. Generalizations are always dangerous and when they refer to the moral conditions of an entire people or class they are liable to become slanderous. Every people, every class of people has its lights and shades, and the shadows in their characters, as we think we see them, are often but the obliqueness of our vision and are dispelled at better knowledge and deeper sympathy. "The only Church legally tolerated," says the author, "was that of Rome, and this, as the unchallenged authority in the school and the pulpit, the keeper of confessional secrets and family skeletons, and the sole dispenser of organized charity, long wielded a tremendous power" (Vol. I, p. 60). Whilst the tone of this statement is sufficiently offensive to Catholic ears, the following charge is an insult to every Catholic: "The *ignorance of most ecclesi-*

astics and the *immorality* of *nearly all* greatly diminished their moral force. A large number, even among the higher clergy, were unable to read the mass; and the monks, who in the early days of the colony had rendered good service as missionaries, were now recruited—wrote an American minister—from ‘the very dregs of the people,’ and constituted a public scandal” (Vol. I, p. 7).

A note on page 408 adds: “The lazy, ignorant and stupid monks, whose views do not extend beyond the round of purely animal enjoyments, and include no *esprit de corps* save pecuniary greed, mixed with an idol worship fanaticism.” On page 8 we read of the people “confessing to some *fat priest* well qualified to sympathize with every *earthly desire*.” On page 14 we are told: “Religion gave no help, and ceremonies of worship benumbed the intellect as much as they fascinated the senses.” On page 19 we behold a fat, contented prior riding sleepily . . . through a dozen or two of kneeling aborigines. “Now we come,” says the author on page 20, “now we come to the massive crumbling, gloomy church, and wonder where the priest keeps the family which everybody know he has.” Again, “magnificent vestments try to hide the vulgar priests” (p. 23). There is a slur on purgatory, a doctrine dear to every Catholic heart: “Why, what a clangor the church-bells are making! To be sure that opens the gate to purgatory for a while and gives the inmates a respite” (p. 25). Finally, the morals of the people are described: “Hardly one of the husbands is loyal to his vows, while the other sex care only to elude numberless watchful eyes, and observe a strict regard for appearances: and in the lower walks a mother will quite readily sell her daughter’s good name” (p. 26). Such glittering generalizations are not history, but the small talk of the backstairs and public dance halls, and form real eye-sores in an otherwise most meritorious work. Among the thousands of priests in Mexico, a large number of whom, by the way, were ordained by Bishop Rosati in St. Louis and at the Seminary of St. Mary “*Apud Silvam Crematam*,” there were certainly many that led a truly priestly life, and exercised their ministry with prudent zeal and charity.

It behooves the true historian to disinter the good of even a “lazy monk” or a “stupid priest” whilst he is filling his canvas with the evil that lives on upon the lips of idle gossips. We are,

indeed, sorry to be obliged to say this, yet truth and justice are higher than all other considerations.

The make-up of the two volumes, paper, printing and binding, are excellent, as was to be expected from the firm of Macmillan.

J. E. ROTHENSTEINER.

Our Renaissance: Essays on the Reform and Revival of Classical Studies, by Henry Browne, S. J. London: Longmans, Green Co., 1917. Pp. 281.

Those who will be most interested in reading this collection of essays on the Reform and Revival of Classical Studies might be divided into two classes, viz., those who have received a classical education and who have not yet lost interest in classical literature, and the present teachers of the classics. To the first the book will bring real pleasure for its readable presentation of the meaning and aim of the modern Renaissance, to the second it ought to bring the finest kind of inspiration and help.

The whole field of humanistic interests is traversed in chapters on "The Pursuit of Beauty," "Greece, the Cradle of Democracy," "The Religious Sense," which make up the first part of the work. In the second part the reform is well described and urged in chapters on "The Gospel of Work," "New Wine in Old Bottles," "How to Quicken Appreciation of the Classics." Briefly stated, the reform is one of methods and is directed to the teachers. "I do not mean," the author says, "that we must merely improve our methods in a superficial way, but we must have a fundamental reform in our whole attitude. We must no longer assume that what did very well in our fathers' and grandfathers' time should do very well for us. Even in our own younger days these things were only beginning to be in question, and we went on pretty much in the old groove, with perhaps, a little criticism, which nobody attended to in practice. The question is not whether the methods of the old school, long lessons by heart of grammar, of prosody, or of extracts; the Greek grammar written in the Latin tongue, long compositions and impositions backed up by the ferula and the birch-rod—whether I say, these things produced a result which was good in its way and for its day, but will they do now? Now we have reforms in teaching French and other spoken tongues, in teaching natural science, in teaching geometry, in